

Those wishing additional information should contact the Committee on Indian Affairs at 224-2251.

AUTHORITY FOR COMMITTEES TO MEET

COMMITTEE ON COMMERCE, SCIENCE, AND TRANSPORTATION

Mr. DOLE. Mr. President, I ask unanimous consent that the Committee on Commerce, Science, and Transportation be allowed to meet during the Thursday, July 27, 1995 session of the Senate for the purpose of conducting a hearing on spectrum reform.

The PRESIDING OFFICER. Without objection, it is so ordered.

COMMITTEE ON ENERGY AND NATURAL RESOURCES

Mr. DOLE. Mr. President, I ask unanimous consent that the Committee on Energy and Natural Resources be granted permission to meet during the session of the Senate on Thursday, July 27, 1995, for purpose of conducting a full committee hearing which is scheduled to begin at 9:30 a.m. The purpose of this hearing is to consider the nomination of John Garamendi to be Deputy Secretary of the Interior.

The PRESIDING OFFICER. Without objection, it is so ordered.

COMMITTEE ON FINANCE

Mr. DOLE. Mr. President, I ask unanimous consent that the Finance Committee be permitted to meet on Thursday, July 27, 1995 beginning at 9:30 a.m. in room SD-215, to conduct a hearing on the Medicaid Distribution formula.

The PRESIDING OFFICER. Without objection, it is so ordered.

COMMITTEE ON GOVERNMENTAL AFFAIRS

Mr. DOLE. Mr. President, I ask unanimous consent on behalf of the Governmental Affairs Committee to meet on Thursday, July 27 at 9:30 a.m. for a hearing on S.929, the Department of Commerce Dismantling Act.

The PRESIDING OFFICER. Without objection, it is so ordered.

COMMITTEE ON THE JUDICIARY

Mr. DOLE. Mr. President, I ask unanimous consent that the committee on the Judiciary be authorized to hold a business meeting during the session of the Senate on Thursday, July 27, 1995 at 9:30 a.m.

The PRESIDING OFFICER. Without objection, it is so ordered.

COMMITTEE ON THE JUDICIARY

Mr. DOLE. Mr. President, I ask unanimous consent that the Committee on the Judiciary be authorized to meet during the session of the Senate on Thursday, July 27, 1995, at 10:00 p.m. to hold a hearing on "Prison Reform: Enhancing the Effectiveness of Incarceration"

The PRESIDING OFFICER. Without objection, it is so ordered.

ADDITIONAL STATEMENTS

NOTICE OF INTENTION TO AMEND SENATE RULE 34

• Mr. BROWN. Mr. President, I submit the following notice in writing:

"In accordance with rule V of the Standing Rules of the Senate, I hereby give notice in writing that it is my intention to move to amend Senate Rule 34."

I ask that the amendment be printed in the RECORD.

The amendment follows:

At the appropriate place, insert the following:

SEC. . ADDITIONAL DISCLOSURE IN THE SENATE OF THE VALUE OF CERTAIN ASSETS UNDER THE ETHICS IN GOVERNMENT ACT OF 1978.

(a) CATEGORIES OF INCOME.—Rule XXXIV of the Standing Rules of the Senate is amended by adding at the end the following new paragraph:

"3. In addition to the requirements of paragraph 1, Members, officers, and employees of the Senate shall include in each report filed under paragraph 2 the following additional information:

"(a) For purposes of section 102(a)(1)(B) of the Ethics in Government Act of 1978 additional categories of income as follows:

"(1) greater than \$1,000,000 but not more than \$5,000,000, or

"(2) greater than \$5,000,000.

"(b) For purposes of section 102(d)(1) of the Ethics in Government Act of 1978 additional categories of income as follows:

"(1) greater than \$1,000,000 but not more than \$5,000,000;

"(2) greater than \$5,000,000 but not more than \$25,000,000;

"(3) greater than \$25,000,000 but not more than \$50,000,000; and

"(4) greater than \$50,000,000.

"(c) For purposes of this paragraph and section 102 of the Ethics in Government Act of 1978, additional categories with amounts or values greater than \$1,000,000 set forth in section 102(a)(1)(B) and 102(d)(1) shall apply to the income, assets, or liabilities of spouses and dependent children only if the income, assets, or liabilities are held jointly with the reporting individual. All other income, assets, or liabilities of the spouse or dependent children required to be reported under section 102 and this paragraph in an amount or value greater than \$1,000,000 shall be categorized only as an amount or value greater than \$1,000,000."

(b) BLIND TRUST ASSETS.—

(1) IN GENERAL.—Rule XXXIV of the Standing Rules of the Senate is further amended by adding at the end the following new paragraph:

"4. In addition to the requirements of paragraph 1, Members, officers, and employees of the Senate shall include in each report filed under paragraph 2 an additional statement under section 102(a) of the Ethics in Government Act of 1978 listing the category of the total cash value of any interest of the reporting individual in a qualified blind trust as provided in section 102(d)(1) of the Ethics in Government Act of 1978, unless the trust instrument was executed prior to July 24, 1995 and precludes the beneficiary from receiving information on the total cash value of any interest in the qualified blind trust."

(2) EFFECTIVE DATE.—The amendment made by this subsection shall apply with respect to reports filed under title I of the Ethics in Government Act of 1978 for calendar year 1996 and thereafter. •

LEGISLATING PRAYER IN SCHOOLS TRIVIALIZES WHAT PRAYER IS ABOUT

• Mr. SIMON. Mr. President, Dr. Paul Jersild is a professor of theology and ethics at Lutheran Theological Southern Seminary in Columbia, SC.

Recently, I had a chance to read a column he wrote for the Columbia newspaper, the State, on the issue of prayer in the schools.

At a time when there is much political malarkey being spread about this issue and a lot of concerned people on both sides, I think it is worthwhile to listen to a voice of reason.

I have known Paul Jersild for many years and trust his instinct and good judgment.

I ask that his column be printed in the RECORD.

The column follows:

[From the Columbia (SC) State, June 2, 1995]
LEGISLATING PRAYER IN SCHOOLS TRIVIALIZES WHAT PRAYER IS ABOUT

[By Paul Jersild]

South Carolinians—and the South in general—tend to be "more religious" than the rest of the nation. What that means can be debated, but one thing is clear enough: Residents of this state are more likely to support a constitutional amendment which would legalize prayer in the public schools.

What is it, exactly, that we would accomplish by such an amendment?

The recent debate on NBC's "Meet the Press" between Ralph Reed, executive director of the Christian Coalition, and White House adviser George Stephanopoulos brought out an important point in answering this question. Stephanopoulos noted that under present law, students can pray before meals in school, express their religious views in classroom discussions or even gather at the flagpole before school begins to start off the day with a prayer.

It is the advocacy of religion on the part of government that is at issue here. No one denies that students can pray, and, in that sense, prayer is not the real issue. What Mr. Reed argued is that an amendment is needed in order to reverse what he sees as a climate of hostility toward expressions of religious faith in public life. The question in my mind—and it is shared by many Christians—is whether an amendment is the appropriate solution to the kind of problem posed by Mr. Reed.

Here I see a disturbing aspect to religion in the South. Baptists make up the vast majority of church members in this region, and they represent one of the most revered and important traditions in American religious and political history. From their beginnings, Baptists have been known for their vigorous advocacy of separation of church and state in order to assure their own freedom and that of others to practice the religion of their choice.

But now, with their majority status in the South, Baptists seem to have forgotten this honored tradition. Many of them have become more concerned with politically enforcing a religious practice which they regard as essential to maintaining their version of civic religion. Concern for minority religious groups and non-believers has disappeared as they insist on the "rights" of the majority.

The irony of this situation is obvious, for it is largely their own notable history that has taught us to beware of majoritarian attempts to enforce religious views and practices on the rest of the population.